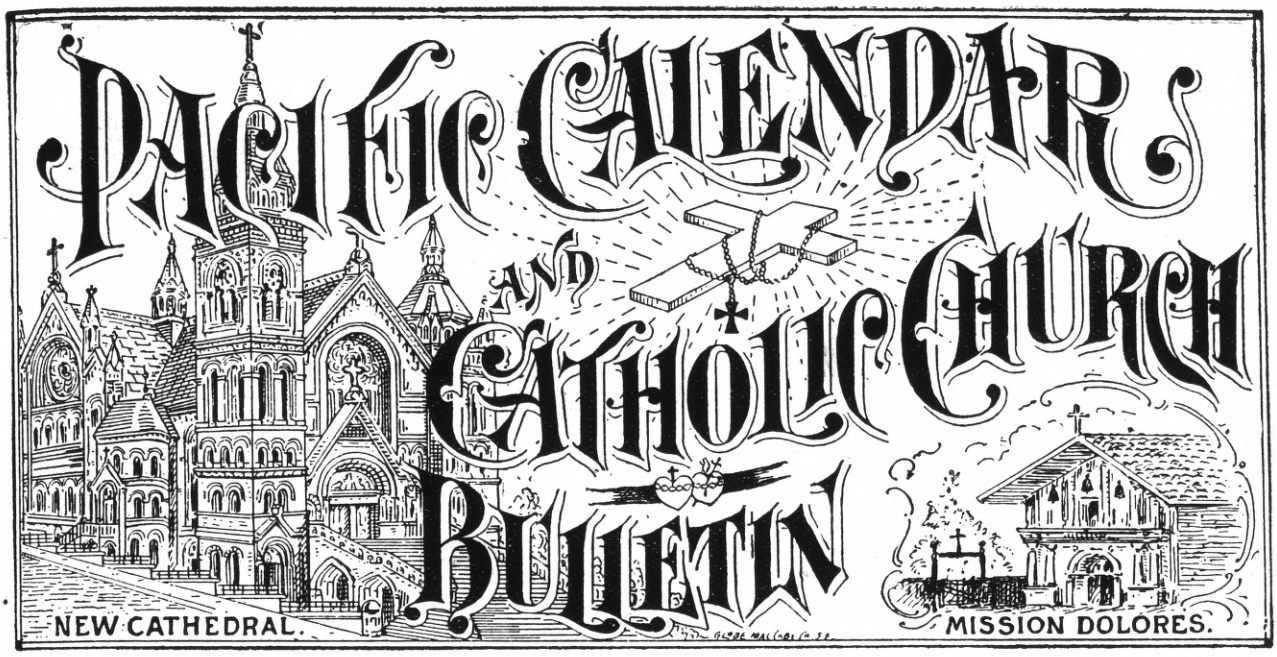

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VOL. IV. SAN FRANCISCO, CAL., AUGUST, 1895. No. 2.

INDIFFERENTISM.

An Able Treatise on a Growing Evil by Rev. Charles Coupe, S.J.

Protestantism Paves the Way to Indifferentism and Then to Rationalism.—Indifferentism is False and Entirely Without Foundation in Reason or Revelation.

Protestantism, then, leads to indifferentism, and in the end, to rationalism. For its subjective rule of faith, private judgment is no fixed standard, but varies in various persons, and makes unity of belief impossible. Its objective rule of faith, the Bible, is, on Protestants principles, uncertain in many ways; uncertain as to its canon; uncertain as to its integrity; uncertain as to its genuine sense; uncertain as to the degree and kind of assent which it is competent to elicit. Protestantism cannot, therefore, be called a specific heresy. It is but a convenient label for a cluster or constellation of heresies developed by slow but sure evolution from that theological haze or sectarian nebula flung hap hazard into space by that great cloud compeller, Martin Luther, and the lesser gods of the reforming Olympos. Protestantism is the Odysseus of the heresies—a heresy 'of many shifts'. It is the modern old man of the sea, nimble to change its shape and assume any form by which to elude the grasp of the pursuing logician. With Gloucester, in Shakespeare's Henry VI., it may truly say:

'I can add colors to the chameleon,
Change shape with Proteus with advantages.'

It can be Ritualistic, Romanish, Pantheist or Calvinist; Anglican, Lutheran, Unitarian; Low Church, Broad Church, High Church; blowing hot and blowing cold; expanding and contracting, rising and falling, according to the ever changing pressure on the controversial barometer. It is never at a loss. From tradition it appeals to the Bible; from the Bible to the Fathers; from the Fathers to the Church, especially of the 'first four centuries'; from the Church to reason and private judgment and certainly to 'probability that does not exclude doubt'; and then, as it were at last, it bolts into of the 'Higher Criticism' and the zeitgeist, only to issue forth at the other side and begin a new round of evasions, as unabashed and glib as ever, perfect babblement of Babledom, stiffly denying what it had before stoutly affirmed, and presently as strongly affirming what it had just indignantly denied; ever wondering at your wonder, amused at your surprise, lifting its eyebrows at your scrupulosity, and quite sincerely scandalized at the narrowness of mind and rigid intolerance of the Catholic intellect that will persist in maintaining that of two contradictories both cannot at the same time be true.

Protestantism therefore, has led —and could not but lead—to a Babel of contradictions amid the hubbub of which the English mind seeking for truth in religion and finding none, amid the unrest of which the English heart, seeking consolation in religion and finding none, is driven out of very weariness to give up the quest in despair and to sit down perforce with any or no form of belief.

Yet indifferentism is false and without foundation in either reason or in revelation

Indifferentism is against reason. For, let us ask, is this statement that one religion is just as good to be taken as a universal proposition or as qualified by certain unstated limitations? And if as a general proposition, then let us make this further inquiry: If one religion is as good as another, is it as good to be a Buddhist as an Anglican? Is it as good to be a Mohammedan as a Methodist? Is it as good to be a follower of Confucius as to be a follower of William Penn? And if it is as good, why does England send out tens of thousands of pounds of sterling a year for conversion of the Buddhist and the Mohammedan and the disciple of Confucius. And if is is not as good, why not? If one religion is as good as another, why is not Buddhism or Mohamedanism or Confucianism as good as Anglicanism or Methodism or Quakerism? Modern enlightment is not yet prepared to push its theory to its full logical issue, and to assert the equality of all religions, whether Christian or Pagan. Advanced thought, for the present, limits its contention to this; that any one Christian re-

ligion is just as good as any other Christian religion. But what, we ask, is the principle of this limitation? If one religion is as good as another, why is not the worship of the non-Christian as good as the worship of the Christian? The answer comes fast enough: that faith in Christ is an essential of salvation. Well, but why is it an essential; on indifferentist principles? If a man is at liberty to reject some of the doctrines which Christ taught, and the indifferentist is satisfied with some, otherwise he would not be an indifferentist, why may he not reject them all? Why is a religion good if it accept some small fraction of our Lord's teaching, and yet bad if it accept none? Let the indifferentist enunciate, if he can, the principles according to which you may lawfully reject any part of Christ's teaching provided only that you do not reject the whole. The indifferentist position, in truth, amounts to this: that a non-Christian religion is not as good as a Christian religion because at least a partial belief in Christ is an essential, but why, on his theory, it should be an essential he is quite unable to say.

But the difficulty does not stop here. We are told that even on indifferent principles, belief in Christ is an essential condition of salvation. Now does the indifferent mean by this, belief in Christ as God or only as man? If he means belief in the divinity of Jesus Christ, then even Christian religions cannot all be equally good, and therefore indifferentism is false. For example, the Unitarians are a Christian sect and yet they deny the divinity of Jesus. Is then Unitarianism as good as any other religion? If it is, then faith in Christ, as God, is not essential. If it is not, then the theory is false that any one Christian religion is as good as any other Christian religion. To save his position, therefore, the indifferent is driven to confess that faith in Christ as man, is enough. But if this be true, indifferentism must become more elastic; it must open out its arms wider so as to embrace those non-Christian religions that believe in Christ as man. For example he must include the Mohammedans who believe in Christ as man. But in this case the liberal in religion must withdraw the limitation with which he started and must allow that if one religion is just as good as another, it is as good to be a non-Christian as a Christitn; it is as good to be a Mohammedan as a Methodist. And if that view be correct, we may be allowed to ask again why Mothodists subscribe towards Christians missions to the Mohammedans.—*Louisville Record.*

THE ASSUMPTION OF THE BLESSED VIRGIN MARY, AUGUST 15TH.

When our Lord ascended into heaven and sent down upon the Apostles the Divine Paraclete, whom He had promised, the Blessed Virgin went with St. John to Ephesus, where he had fixed his see. With him to whom she had been confided, did she quietly dwell many a long and weary year. At length the summons to close her long sojourning and to again be reunited with her son and her God, arrived. Three and twenty years had passed since his glorious ascension, and Mary had now reached her seventy-second year. Her ever calm and peaceful coutenance showed not the ravages of time—she was still as bright and fair as in the days of youth. Her heavenly-given protector took her to Jerusalem, the holy city, so hallowed by the sad yet glorious reminiscenses of man's redemption. Death had no terrors for her since she never sinned.

Traditions tells us that all the Apostles except doubting Thomas were assembled around her dying couch, while they gazed on that ineffable countenance which reminded them so much of Jesus. Kneeling to receive her parting blessing, they saw her face lighted up with a smile of heavenly joy, and without sigh or struggle she resigned her pure soul unto the hands of her Creator.

Her body having been embalmed, according to the custom of the Jews, was taken by the Apostles and deposited in one of those cave tombs so common in the neighborhood of Jerusalem. Three days after St. Thomas arrived. Filled with grief at not having seen her face, he prevailed upon the other Apostles to open the tomb that he might at least gaze upon her in death. Yielding compliance with his wishes, the tomb was opened but the body of Mary was not there. The linen cloths, within which it had been shrouded were folded and laid together in one place and the flowers whereon it had reposed were scarcely faded. This miraculous fact was attested by all present and the universal belief of Christendom declares that the spotless mother of God was assumed, that is taken up, body and soul into Heaven, for as the scripture saith, "It is not meet that my beloved one should see corruption."

As Mary's life was different from all others so should her death be. When our existence begins the germ of death is ever present, in sin, while in Mary there was never stain of sin and consequently no germ of death. As she was preserved from the death of the soul in her immaculate conception so should she be preserved from the consequences of death, namely corruption. Like her Divine Son, she passed through death, but stayed not in it. He rose to life by His own power—she was assumed into Heaven by His divine power. Therefore, as St. Augustine says, "If God had the power to preserve the virginity of Mary, while enriching her with the fruitfulness of a mother, He had the same power to preserve her body incorruptible in the tomb. If he had the power to do so, He had also the will, and if he willed it, He did it.

We may then well rejoice with all the faithful children of the church and devout clients of Mary, upon this day when our Queen and our Mother—the Mother of God, was summoned to her everlasting bliss after seventy-two years of weary pilgrimage. With what joy must she not have been welcomed into the celestial courts, as she entered Heaven leaning on the arm of her beloved Son. Well may we imagine the inhabitants of that happy abode crying out in the words of the Canticle, "Who is she that cometh up from the desert, flowing with delights, leaning upon her beloved." Placed by her Divine Son nearest to His almighty throne, mid the acclamations of all the Heavenly spirits, He bestows upon her the crown of glory which she has merited by her marvelous virtues, by her humility, her submission, her piety, and the large share she took, while here below, of Christ's bitter chalice of suffering and sorrow.

How consoling for us to have such a loving protectress and intercessor at the throne of the Most High! Her Divine Son can refuse her nothing. Let us, then, confidingly ask her to pray for us in our trials and sorrows, to make us submissive to the Divine Will, to obtain for us strength and courage to fight the good fight and thus lead pure and holy lives, the presage of our future happness with her and her Divine Son in bliss everlasting. D. J. M.

Proportion thy charity to the strength of thy estate.

St. Patrick's Parish.

YOUNG MEN'S SOCIETY.

The regular monthly meeting of the Young Men's Society of St. Patrick's Parish was held in the rooms of the young men on Monday evening, July 1st, 1895. The announcement that the nominations of officers for the ensuing term would be held at this meeting was sufficient to draw a large number of the members of the society to the meeting.

The following were placed in nomination for the different offices, the election to take place at the next regular meeting, the first Monday in August:

For President, Wm. A. Breslin and Jos. P. Hayes; 1st Vice-President, Thomas Doran; 2nd Vice-President, Maurice Corridan; Recording Secretary, Eugene F. Lacy; Financ al Secretary, James O'Brien; Marshal, Chas. McGinley and M. Boden.

The fight for President and Marshal will be a hotly contested one, as the several contestants have a large circle of friends in the society, especially is this the case in the contest for President as Mr. Breslin and Mr. Hayes are two clever young men, each of them having filled a position of trust in this society, and both are energetic workers. The pair of them have executive ability and are also well known members of two popular societies, Mr. Breslin being a member of Young Men's Institute No. 35, and Mr. Hayes is the President of the Xavier Literary Club.

Mr. C. McGinley and Mr. Boden, both nominees for the office of Marshal, are busily engaged in canvassing the members for their suffrages, Mr. McGinley being especially active in this particular as he is handicapped by the fact that Mr Boden, who is running for the same office, is at present filling the position of Marshal of the Society. Both are confident of winning, so the result is anxiously awaited by all.

After the business proper of the meeting had been disposed of the social session was opened and an entertaining programme, prepared by the Good of the Order Committee, was presented for the entertainment of those in attendance.

Our next meeting will be held Monday evening, August 5, 1895 and a cordial invitation is extended by the Spiritual Director and the officers of the society to all in sympathy with our society to drop in on us at this meeting and they will find something going on all the time, in the words of the showman, and the young men of the society will endeavor to make the evening pass as pleasantly as possible.

The athletic annex to the society just now is booming, the bicycle and sprinting fever having caught on, and as a consequence, a match foot-race for a $15 00 trophy has almost been consumnated with Messrs. Wm. T. Flynn, Willie A. Breslin and Eugene Lacy as the contestants. While the 100 yard record may not be broken you may look for some surprisingly fast time.

Wheeling has got to be a popular recreation with several of the members of the society, Messrs. M. Tierney, J. Murphy, J. Coffee and F. Sargent being enthusiastic wheelmen.

The Good of the Order Committee will, as usual, have something interesting to spring on the members in the line of amusement, and the programme will be surely interesting, to say the least.

EUGENE F. LACY.

A CONTRAST.

The story is told of a young clerk in this country who married on a salary of $750 a year, and he and his wife resolved that they would give a tenth of their income to the cause of God. When in his delight his salary was unexpectedly raised to $1000, one of his first remarks to his wife was, "Now that we have got so much as $1000 a year, we can afford to give not only a tenth but more, and as that faithful man advanced step by step, he and his wife acted always on the same principle. To-day he is one of the richest capitalists of America.

Contrast with this fact another one. Not long ago we were talking to a gentleman whose income is probably between four and five thousand dollars a year. We were discussing the subject of Church contributions, and he remarked that he estimated that he gave nearly two hundred dollars a year to the Church, and it was more than he could really afford !

THE story goes that the poet Whittier once lent a volume of Plato to a neighbor and when the book was returned asked: 'Well, friend, how did thee like Plato?" "First rate," said the farmer, "I see he's got some of my idees."

AN "ANTI-TREATING" LAW.

It will be interesting to see what are the workings of that new Anti-Treating Law just passed by the Michigan Legislature. The act makes it unlawful for any person to buy liquor for another or to give it to him or to "treat" him to an alcoholic beverage in any way.

In theory the law meditates a change which ought to have been encompassed by measures of social reform. The treating custom is peculiarly American, and to its prevalence this country is indebted for part of the malign effect of the liquor traffic. Why the desire of one man to take a drink should be made the occasion of a "round" of drinks for as many other men within speaking distance as the man may happen to know is a mystery which a large number of foreign visitors have never solved. No doubt but for the fact that it is the custom the drinking men themselves would as lief abandon the practice. To treat involves a tacit obligation to "treat back," the result being that each man of any party of drinkers has to burden himself with as many drinks as there are men in the party or else risk being regarded as discourteous.

The difficulty with the Michigan law is that it aims to reform by public legislatior a custom which cannot be reached except through a social reform. The authorities can hardly expect to enforce the law. Given a man anxious to treat and another man possessed of a sufficient thirst, and it will be hard to prevent the two from coming to some basis of negotiation.—*Chicago Review.*

GOOD GERMAN SENSE.

When the employees in an Indiana furniture factory operated by a German struck for eight hours a day he granted it, but when they wanted ten hours' pay for eight hours, he called them up and said: "My friends, maybe I do as you like. I have an order from Shegago for ten dozens chairs. I vhill ship him eight dozen und bill him for ten. If he doan' kick on me it shows me dot der rule works both vhays und we vhas all right." The idea didn't work, and his men are receiving eight hours' pay.

We are never more discontented with others than when we are so with ourselves. The consciousness of wrong-doing makes us irritable, and our heart in its cunning quarrels with what is outside it, in order that it may deafen the clamor within.—*Amiel.*

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A DISTINGUISHED GUEST.

Rev. Father Fulton, S. J., formerly Providcial of the Maryland and New York Province is at present a guest of the Order of this coast.

St. Ignatius of Loyola whose feast occurred on July 31st, the solemnity of which will be celebrated in St. Ignatius Church, Sunday, Aug. 4th Solemn High Mass at 10:30 a. m., Solemn Vespers at 7:30 a. m.

Prof. Chas. Nordhoff, in his advice to young men, says: Do your duty honestly and faithfully and you will get all your fit for, never fear.

Letters to wage workers on the causse of hard times which appeared in the *New York Herald* of July 14th is a logical argument by Chas. Nordhoff.

The *Review* of Chicago is a good Catholic paper ably edited by Arthur Preuss, who wields a strong pen.

FEAST OF PORTIUNCULA.

Thousands of people will visit the San Francisco Churches to-day as it is one of the most noted feasts of the Franciscan Order. Closely following a Mission is to be given by the Benedictine Fathers of two weeks' duration, commencing Sunday, August 4th, in St. Boniface Church; first week for women only and second week for men only. August 18th, in St. Anthony's Church, for two weeks also. All the services will be conducted in the German language.

Abuse sharpens the steer's horns.

The "little red schoolhouse" is the Orange shibboleth in this country. It is a bit of hypocracy that deceives nobody. Orangemen and A. P. A. (they are identical rascals) have about the same interest in the "little red schoolhouse" that a confidence man has in the victim he intends to fleece. If they are so patriotic why are they continually singing God Save the Queen? Why do they not raise a howl about the English flag being carried by the Salvation Army? It is a disgrace to American citizens to go out on a Sunday and have the English flag thrown in your face by some alien Salvationist. We do not object to their shouting or praying, but we do object to the English flag in our streets, or any other except our own star spangled banner.

TAKE NOTICE.

That plain young man may be on the road to fame.

Good management is better than good income.

That hard-working young woman may be lofty of mind and pure of heart.

Appearances are deceiptful. Hence, we should not decide with haste on the unfavorable side.

The man on top should remember that the apex of the pyramid crumbles before its base.

Those who never retract their opinions, love themselves more than they love truth.

What worse ulcer could there be than a false friend?—*Sophocles.*

It is the property of love to be always working in a thousand different ways.—*St. Theresa.*

Idleness is a nest wherein malice is hedged.—*St. Chrysostum.*

"Truth needs no color with his color fix'd,
Beauty no pencil beauty's truth to lay,
But best is best."

That old praper-book may be the "Gate of Heaven."

No greater evil is there in the world than *money.* It lays waste cities; it drives away men from their homes; it seduces and perverts the honest inclinations of mortals to turn to base actions; it has taught men crimes; it has taught men impiety.—*Sophocles.*

AMERICAN Catholics answer the charge that the Church loves darkness and fosters ignorance by supporting several universities, one hundred colleges, seven hundred academies, and three thousand five hundred parochial schools. And all this in addition to paying their proportion toward supporting the public schools, public libraries, and all the other public educational institutions. And then the A. P. A. are mad because we can't get in the "Little Red Schoolhouse."

THERE are two axioms in the Kingdom of God which shall never fail; no penitent soul can perish, and no soul that loves God can be lost.—*Cardinal Manning.*

I THINK you will find it true that before any vice can fasten on a man, body, mind or moral nature must be debilitated. The mosses and fungi gather on sickly trees, not thriving ones.—*O. W. Holmes.*

THE CALIFORNIA TIMES.

The Catholic Catholic has changed its name and now appears as the California Times, with Joseph A. Wagner as editor. It is a bright, newsy eight-page paper and is issued weekly at One Dollar per year.

This city is in need of a first class weekly Catholic paper, and we hope that the Times will suppy the want. Subscribe for it at the office, 954 Howard Street.

For sale at all news stands.

The inventor of the new type-setting machine, which can set up 50,000 letters in an hour, just 36,000 more than the swiftest machine now in use can do, is Father Calendoli, a Sicilian Dominican. Doesn't it seem strange that these benighted monks are so clever? Stranger still that the benighted monks in the Middle Ages were the preservers and the guardians of learning. What a tremendous lie Protestantism invented—the only thing it ever did invent—to bolster up its spurious claim to enlightenment and progress, when it falsified history into one vast conspiracy against truth and the Catholic Church!

Rev. Father Jacquet, S. J., has been transferred from St. Ignatius Church to St. Joseph's, San Jose.

CATHOLIC LADIES' AID SOCIETY.

The Grand Officers elected at the Eighth Grand Council of the Catholic Ladies' Aid Society for the year 1895-96 are as follows:

Grand President, Mrs. Margaret Deane, No. 2, San Francisco (re-elected for the 6th term); Grand Senior Vice-President, Mrs. John G. Cooney, No. 13, Santa Cruz (re-elected); Grand Junior Vice-President, Thos. Keegan, No. 22, Santa Rosa; Grand Secretary, Miss Margaret Curtis, No. 11, San Francisco, (re-elected); Grand Treasurer, Miss Maria Flynn, No. 1, Oakland (Re-elected); Grand Deputy, Mrs. M. J. Lohse, No. 1, Oakland (re-elected).

Grand Directors: Hon. Members of Board, Mrs. M. J. Lohse, No. 1, Oakland; Mrs. M. Deane, No. 2, San Francisco; Mr. D. R. Lavgier, No. 7, Stockton; Mrs. T. W. Warren, No. 9, San Francisco; Mrs. J. J. Gonzalez, No. 20, San Francisco; Miss E. M. Macdonald, No. 19, San Francisco; Mrs. A. Collins, No. 11, San Francisco; Miss M. Carr, No. 1, Oakland; Mrs. J. W. Shanahan, No. 8, San Francisco; Mrs. M. Chandler, No. 12, San Francisco; Mrs. H. Molloy, No. 2, San Francisco; Mrs. M. J. Rafferty, No. 4, San Francisco;

The Board of Grand Directors held their first meeting July 22nd, Mrs. Deane chosen Chairman, Margaret Curtis, Grand Secretary, and the following Committees appointed:

On Printing and Supplies—Mrs. H. Molloy, Mrs. Gonzalez, Miss E. M. Macdonald.

Executive Committee—Miss M. Carr, Mrs. Rafferty and Miss Warren.

Land Trustees Del Mar—Mrs. Deane, Chairman; Miss Curtis, Secretary; Mrs. Rafferty, Treasurer; Miss Carr, Miss Macdonald, Miss Molloy and Mrs. Chandler.

The Board will meet on the third Wednesday of each month at 2 p.m. at headquarters.

Branch No. 1, Oakland, will meet in future at Y. M. I. Hall on each Thursday of the month.

Branch No. 9, St. Charles', will give an entertainment about the 26th of this month.

Y. M. C. U.

The eighth grand assembly of the Young Men's Catholic Union meets at Loyola Hall, Tenth and Market streets, Monday, August 5th.

Brotherly love is easy to preach but hard to practice.

ST. IGNATIUS.

The Gentleman's Sodality of the Blessed Virgin, St. Ignatius Church, held their usual installation of Junior Guardians for the coming six months in the Sodality chapel, Sunday morning, July the 14th. Mr. John Powers was elected for 1st division, Mr. Fitzsimmons for 2nd, Mr. J. D. Campbell, 3rd; Mr. T. A. McCormick, 4th; Mr. John J. Bourke for the 5th, and Dr. O. K. Stears for the 6th.

It is customary to elect six Junior Guardians in July, and the annual election of Council and other officers takes place January. It must afford much pleasure to Catholics in the city to know that under the charge of the Spiritual Director, Father J. Penasco, S. J., the President, Mr. J. R. Kelly, the Secretary, Mr. Chas. E. McAuliffe and several officers, the Sodality is increasing in influence and numbers every day, and the amount of good done by the example of its members in frequenting the Sacraments regularly moving in a large body in procession from chapel to the large church every 2nd Sunday of the month with other practical works is most edifying.

The large free library to all Sodalists with its 25,000 volumes of the best selected literature is always well attended. It has members from the most remote parts of the city, from Oakland and Alameda, who attend regularly. There is even a member from Fruitvale who has to travel 8 blocks to get to the station and make a journey to St. Ignatius Church and back, a distance of twenty-eight miles, and although he has to work hard still he is there every Sunday morning at 7:30, no matter whether it rains, hails or thunders.

Its Reading Circle is a great success, and some of the essays read there would do credit to any learned institution. It is more than probable that during the autumn, owing to the number of applicants, they will at least start two new circles.

The individual members of the Sodality have started a new idea, which helps to increase its members, that is each member brings in one candidate yearly, and almost every one with a little energy and unselfishness has succeeded.

It welcomes every one of a good character who are not members of any secret society condemned by the Church. The poor and wealthy are welcome alike, and it has among its members the laborer, the mechanic, the clerk, the physician, the lawyer, the merchant, the banker, and members of every conceivable occupation all banded together for the glory of God and his blessed Mother. Its spiritual favors are abundant, and at the present time when an intolerant crowd are banded together for the avowed purpose of depriving Catholics of their right to live, it is a wonder that every young man in the city does not become a member which is sure to bring a blessing to himself and spread peace amongst men.

D. Costello.

LITERARY ITEM.

Plain Facts for Fair Minds: An Appeal to Candor and Common Sense. By George M. Searle, C. S. P., Professor of Mathematics and Astronomy in the Catholic University of America and Director of the Observatory. Catholic Book Exchange (Paulists). 120 West 60th Street. 36ff pages, 60 cents.

In Father Elliott's Missionary work the "Question-Box" has furnished a strange assortment of questions. Some of these questions betray a want of knowledge of things Catholic that, to say the least, is very surprising; others are put with a great deal of *savoir faire*, while all, without a doubt, are asked in good faith.

A little hand-book that will in compact form answer these many questions has been looked for.

Father Searle in his book has undertaken to supply this demand.

This fact alone gives the book an importance and a vital interest that no book merely explanatory of Catholic doctrine can ever have.

This book is valuable for other reasons. It takes the Creed of Pius IV., commonly used as a Profession of Faith at the reception of a convert, as the basis of its treatise, and furnishes adequate explanations of each article. The book becomes invaluable, therefore, in the preparation and reception of converts.

The book is remarkable also for its clear, simple, and accurate statements of the Catholic position.

OBITUARY.

HAYES—In this city, July 22, Lusia G., youngest daughter of D. E. and Annie Hayes, and sister of Edward, Ida, Agnes and Celia Hayes, a native of San Francisco, aged 17 years and 1 month. *R.I.P.*

HOLY WATER.

Have you ever noticed how some people upon entering and leaving the Church use the Holy Water? Some, of course, take it and make a well-defined sign of the cross. Then there are others who take it and make a motion that you might take for the brushing away of a fly or some other insect, instead of that which it is intended to represent. Then there is our little behindhand friend who never has time to take the Holy Water coming in to hear Mass and is always the first to rush out of the church as soon as the priest begins the last prayers at the foot of the altar.

Now, it is for our behindhand friends that this short article is written, as you know they are always in a hurry—except in coming to hear Mass—and never have time to learn anything about its history or signification. The first point about Holy Water is its extensive use in the Church and among the faithful. You will find it in mansions and in the house of the beggar. It is used in the imposing ceremonies of the Church, and also in the simple. It is required in almost all the blessings of the Church, and in some of the Sacraments. It is poured upon the brow in Baptism, and it is used in the last rites of the Church over our remains. Such, then, is the importance which the Church attaches to it.

What, then is Holy Water? It is water that has been blessed with certain signs and prayers, and into which salt simply blessed has been sprinkled. It is a Sacramental, according to the language of the Church, and as this may be a new word to some persons, its meaning may best be learned by showing the difference between it and a Sacrament. It takes three things to constitute a Sacrament. The outward sign, the inward grace, and its institution by Jesus Christ. Now you see the Sacramentals, like the Sacraments, have an outward sign, but, unlike them, are of ecclesiastical origin; but if used with a pious disposition, they excite a love for God and a horror for sin, and because of these movements of the heart toward Almighty God sometimes remit venial sins.

There are four kinds of Holy Water; that is: "Baptismal Water" which is blessed on Holy Saturday. This water, after the holy oils have been mingled with it, is used only in Baptism.

Next there is water which is blessed by a bishop, to be used in consecrating churches. It is called "Gregorian Water," and wine, ashes and salt are mingled in it.

Then there is "common" holy water, which is usually blessed by a priest. This blessing may be performed at any time, and generally takes place in the Church or in the sacristy. It is required to be blessed every Sunday before Solemn High Mass.

Then the water which is blessed on Holy Saturday for the baptismal font is generally put into a large vessel, and at a certain part of the ceremony the font is filled and the rest is left for distribution among the people. This is what is called "Easter Water."

So, then, let every one who reads this short, instructive article upon entering or leaving the Church take the water and make the proper use of it, and consider what an important sacramental it is.

NO USE FOR FRENCH.

"Excuse me," he began as he entered a shoeshop on Gratiot avenue, "but do you speak French here?"

"No sir—I speaks Sherman und English," replied the shoemaker.

"Sorry—very sorry. I was in hopes you spoke French."

"Vhas it aboudt your shoes?" queried the man of the awl.

"No. I wanted to ask you in French to give a poor fellow a dime to help him along."

"O-o-o-h! I see! So dot vhas it? Vhell, I doan' shpeak no French, but I like to say to you in Sherman und English dot pefore I gif you 10 cents I see you in Texas--Halifax! Pass on, my frendt—pass on in French, und Italian, und Spanish, und let me alone."—*Detroit Free Press.*

The Sacred Congregation of Rites has undertaken a revision and reform of the Breviary with a view to shortening parts of it and facilitating its use by those clergymen whose arduous work leaves them little time to recite the prayers as now prescribed.

Bad as the drunkard may be, detestable as the thief, contemptible as is the liar, they are saints in comparison to him who makes woman the light theme of his graceless speech.

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(WRITTEN FOR THE CHURCH BULLETIN.)

His grave lies near the quiet river,
The dear dead poet of Erin's isle,
How oft we heard his gentle voice
And saw his sad but peaceful smile.

Most tender poem remember me
And heart bowed down with woe,
Sweet lyrics of the lonely years,
Dear songs of long ago.

Rose of Castile, thy masterpiece,
Its melody so sweet sublime,
Again we hear in marble halls
Most tender songs dear poet thine.

In our hearts will ever linger
Thy sweet poems and tender lays
And that dear spot beside the river
Where lies the bard of other days.

J. WALTER REID.

LOVE YOUR ENEMIES.

Anger and hatred are best conquered by patience and love. There is only one way of not hating those who wrong us, and that is by loving them, by doing them good. Thus our Lord in dying so loved His executioners that He besought His Father for them, saying: "Father, forgive them, for they know not what they do."—(St. Luke xxiii. 34).

There is only one way of winning over those who are angry with us, and that is by giving the "soft answer" whereof Scripture speaks. We should not always be maintaining our rights, but remember that, though each man is in one sense a dispenser of justice, there is one wrong he is not bound to see righted, and that is the wrong of which he himself is the victim. Obey, then, the command of Christ and "Love your enemies; do good to them that hate you."

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INTERESTING INFORMATION.

Here are two charmingly ludricrous compositions by little boys. The first is the work of a little San Francisco lad and an Ohio ten-year-old is responsible for the second:

BONES.

"Bones are the framework of the human body. If I had no bones in me I should not have so much shape as I have now. If I had no bones in me I should not have so much motion as I have now, and grandma would be gald, but I like to have motion. Bones give me motion, because they are something hard for motion to cling to.

"If I had no bones my brains, lungs, head and larger blood vessels would be lying around in me sort of loose like, and might get hurted, but now the bones get hurted, but not much unless it is a hard hit. If my bones were burned I should be brittle, and you could crumble me up because all the animal would be out of me. If I was soaked in a kind of acid I would be limber. Teacher showed us some bones that had been soaked. I could tie a knot in one. I h d rather be soaked than burned. Some of my bones don't grow snug to my other bones like the branches of a tree do, and I'm glad they don't, for if they did I conldn't play leap-frog and other good games I know. The reason they don't grow that way is because they have joints.

"Joints is good things to have in bones. There are three kinds. The ball and socket joint is like my shoulder joint. Teacher showed it to us, only it was the thigh of a cow. One end was round and whitish; that is the ball end. The other end is the socket. It is saucer-like and oils itself. Another joint is the hinge joint, just like my elbow. It swings back and forth, oiling itself, and never creaks like the schoolroom door does. The other joint ain't much of a joint. It's in the skull and don't have no motion.

"All of my bones put together in their right places make a skeleton. If I leave out some or put them in their wrong places it ain't no skeleton. Crippled and deformed people don't have no skeletons. Some animals have their skeletons on the outside. I'm glad I ain't them animals, for my skeleton like it is on the chart wouldn't look well on the outside."

COLUMBUS.

"Columbus was a great patriotic. he was born in Genoa, Italy. it is undoubtly known what year, but I think it was Friday, October 12, 1435.

"Columbus was the youngest of his five brothers, and so one day he concluded that he would go out and see if he couldn't do something for his country.

"He went to Brooklyn, New York, and walked the streets until he was tired and hungry. he then went to a baker shop and bought him two three-cent loaves of bread, he ate one going along the street and the other he put in a red handkerchief and put it in his pocket, a lady seeing him laughed at him and made fun of him. finally he became so smart and intelligent that she married him."

SALVATION is pointed to by faith, and prepared by hope, but gained by *love*. Faith shows the road to the land of promise, like the cloud and the light of olden times; hope nourishes us with a manna of sweetness, but charity, like the ark of the covenant, leads us into the celestial land, promised to the true Israelites, and then we shall need no more pillar of faith to guide us, nor manna of hope for our nourishment.—*St. Francis de Sales.*

One of the best rules of conversation is never to utter a word which any of the company can reasonably wish we had left unsaid, nor can anything be well more contrary to the ends for which people meet together, than to part unsatisfied with each other or themselves.

In this life evil is to be opposed constantly, untiring y, and with all our force. But to do this, we must work in faith, not in doubt; in hope, not fear. To have courage to oppose evil we must hope to conquer it.

Hell was made for the devil; but men who, like him, are determined to have their own way, irrespective of God's commands, must make up their minds to share it with him.

The Irish are a gifted race, bnt they have too many able men aspiring to be "head-centers," to be a united race.—From the Works of Dr. O. A. Brownson, (vol. 13.)

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DERELICTS.

One of the greatest perils of the sea is an abandoned vessel floating at the mercy of the wind and waves. It is a menace to navigation. It defies the lookout of captain and pilot. Nobody knows where it will drift next.

The derelict vessel is a tpye of a large class of minds which drift helplessly upon a sea of religious speculation. At least half the unbelievers of religion are of this character. They have no mind of their own. They are the victims of the last glib tongue or the last plausible book. A mountebank like Ingersoll can make them believe that the moon is made of green cheese.

Church history records that the pagan philosophers made the Roman populace believe that the Christians were wizards and enchanters, who, at will, made the Tiber overflow its banks, that they ate roasted young children in their nocturnal orgies and that they worshipped an ass' head for God.

How many persons in this country believe just as absurd calumnies against Catholics and the Catholic Church?

Some people are to be pitied more than blamed. They are, in fact, weak-minded, and they do not know it. Faculty of believing every yarn without investigation is a sign of torpor or imbecility. If one puts sense into such heads they ache.

But as they are open to good impressions and to bad equally, Catholics may do them some service, not by reasoning or arguing with them, but by showing them good example. It was thus that the primitive Christians converted many heathens. Julian the apostate called the attention of the Romans to the kind services which the Christians showed to their persecutors. Let Catholics be friendly and neighborly and prompt to help such people in need and distress. A friendly act or a kind word is worth a bushel of arguments, which these people cannot understand. As they will read a good book quite as readily as a bad one, we should give them occasionally a Catholic work. This should be chosen not for its controversial but for its devotional force. Or we should invite them to attend our service, which never fails to make an impression upon even the most prejudiced and skeptical minds.

—*Catholic Times.*

A MODERN MAIDEN.

She read Sanscrit
And knew Pancrit;
Ancient Persian
Was diversion;
But she used to think that Maine
Was a river in Lorraine;
That the Mississippi ran
Through Vermont and Yucatan,
And that Christopher Columbus was the king of Michigan.
All foreign nationalities
And realms and principalities,
With no trace of indecision,
She could name with great precision;
But she used to think Nebraska
Was a river in Alaska,
And she searched for Philadelphia on a map of Madagascar.

—*Lewiston (Me.) Journal.*

WIT AND HUMOR.

Sharp.—A witness in court who had been cautioned to give a precise answer to every question, and not talk about what he might think the question meant, was interrogated as follows:

"You drive a wagon?"

"No, sir, I do not."

"Why, man, did you not tell my learned friend so this moment?"

"No, sir, I did not."

"Now, sir, I put it to you on your oath, do you drive a wagon?"

"No, sir."

"What is your occupation, then?"

"I drive a horse, sir."

A little girl, aged nine, called her father to her bedside the other evening. "Papa," said the little diplomat, "I want to ask your advice." "Well, my dear, what is it about?" "What do you think will be best to give me on my birthday?"

The following notice is stuck up on a bridge at Denver, in Colorado: "No vehicle drawn by more than one animal is allowed to cross this bridge in opposite directions at the same time."

A teacher catechising his scholars, put the question, "What was made to give light to the world?" "Matches!" cried one of the youngsters, after a short pause.

Papa—"I'm sorry to hear, my dear boy, you have failed again in obtaining a prize this quarter. You must be very wooden headed." Dear Boy—"Yes, pa, I'm afraid I'm a chip of the old block."

ALL THAT CRAWL ARE NOT REPTILES.—Teacher—"By reptiles we mean such creatures as creep along the ground. Can you name one as an example, Adolph?"

Adolph—"Yes; my little brother."

Jimson—Doctor, I am getting too stout for comfort, and I want your advice.

Doctor—Nothing reduces flesh like worry. Spend two hours a day thinking of the unpaid bill you owe me.

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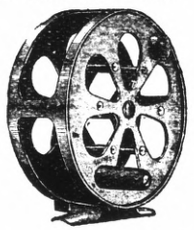
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THE CATHOLICS ARE RIGHT.

The *School Journal*, of New York City; in an article on the danger of reading, pays a very fine tribute to the Catholic Church. "The Catholics," it says, "are right in saying it is of paramount importance that there be the great central ideas of the child's mind—duty to God. The inherent guiding principles must be strengthened. If the child goes out into the world with the power to read, and does not care a snap whether he pleases the unseen yet surely knowing Creator, if he conscienceless, if right and wrong are not distinguished clearly, the probability is that this new power will lead him to evil. This is by no means all that can be said; the conclusion is that more than mere reading must be aimed at in teaching."

A correspondent of the London *Catholic News*, writing from Manchester, relates the following anecdote concerning the late Cardinal Howard. It is told on the authority of one of the officers who were present when the incident happened, and who became a Catholic in consequence. Cardinal Howard's action was characteristic of him. If all Catholic young men were equally proud of their religion, and equally free from human respects, conversions would be more numerous amongst us than they are: "In early life Cardinal Howard was in the army (2d Life Guards), and one day some of the officers picked up a Scapular somewhere about the barracks, and brought it to the mess table, where it was ridiculed and treated with great disrespect. At last one of them hung it on the gas-pipe over the table. Lieut. Howard came in rather late. He was immediately assailed with shouts of 'O Howard, here's something in your line! Isn't this thing Popish?' As soon as Howard saw what it was, he walked straight up to the middle of the room and before them all said in a loud, clear voice, 'Yes it *is* something belonging to my religion; it is something I reverence and esteem, and which I would be ready to draw my sword if necessary to defend.' So saying he drew his sword, with the point of it took down the Scapular from the gas-pipe, kissed it, and reverently pinned it on his breast. No one said a word after that, but all present honored him the more for his disregard of human opinion."

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In a large church in this city, which is always overcrowded with worshipers, there are some pew holders who more frequently invite strangers out of their pews than in them. Last Sunday morning a week ago the wife of a Civil Service Commissioner attended this church, and the usher seated her in a vacant pew well toward the front. Just before the organist played the opening hymn there was a rustling of silks and a jingling of jet beads in the aisle and a lady appeared beside the pew. She glared at the occupant and stood still for a moment, then rustled and jingled herself out again. In another moment the usher appeared, politely asked the lady to allow him to show her another seat, and gave her one opposite. Then the silk and jetted lady returned and devoutly took her seat. —*Washington Post.*

People are to be judged by what they are, not by their race or nation. This, as we have learned it, is the Catholic rule; the contrary is the gentile rule. This Catholic rule is especially necessary to be scrupulously observed in a cosmopolite nation like ours, made up as it is of emigrants of every race and nation of the globe. Our complaint of some Irish-American journals is, that they are perpetually violating it, unconsciously, it may be, in favor of their own race and nation.

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General Intention for August, 1895.

Presented by the Cardinal Vicar to His Holiness, who recommends it with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

THE TILLERS OF THE SOIL.

The Heart that sympathized with the multitude on the mountain and wrought a miracle that they might not go away hungry, is no less in sympathy to day with the larger portion of the human family engaged in agricultural pursuits. The tiller of the soil is hedged around with special difficulties growing out of present social conditions. He toils incessantly, from year to year, while others actuated by selfishness and avarice, and for their own advantage, control and fix the price of his labor and of the product of his soil.

He lives in a sparsely settled district, deprived of the educational and religious advantages of his city brother. As a consequence, he has too often been the prey of the political trickster and proselytizing, itinerant preacher. The sad effect of these two evil influences is visible in legislation, inimical to the best temporal interests of the farmer, in defections from the faith, which have been most numerous in the country, and in the increase of prejudice and bigotry among the non Catholics of rural districts who have been further removed from Catholic influence, and who learn the Church from those only whose interest it is to malign her.

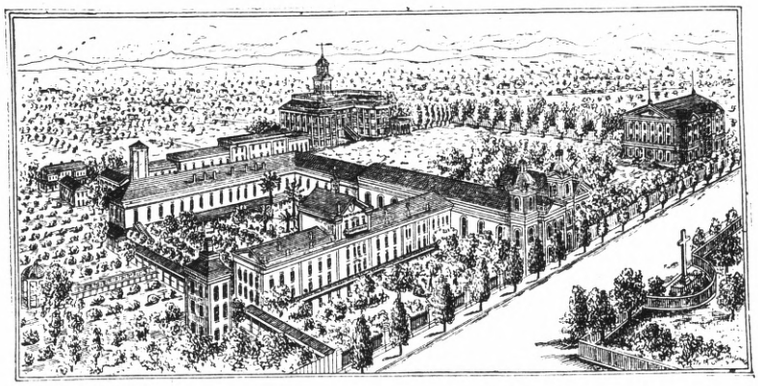
The increase of educational advantages in country districts will bring with it a more independent and enlightened use of the ballot, and, consequently, a more favorable legislative representation as well as safe-guard the rural population against the calumnies of religious bigots.

Wealthy Catholics have a field for the exercise of their charity by supporting from their abundance, in poor districts, churches, schools and pastors, to preserve and to spread faith. Promoters, by spreading the League in such places can do much, because this devotion tends to bring about mutual intercourse in the interests of faith, which is so needed in the isolation of a farming population.

The tiller of the soil lives in continual communion with nature, and easily rises from nature to nature's God. He ploughs and plants and cultivates, but he looks to God for the increase. Removed from the enervating influences of city life, the domestic virtues become the public virtues of such communities, and it is a matter of history that the nations look to the country for their most sturdy citizens. Hence the welfare of the farming populations is closely connected with the welfare of the nation and of the Church.

—*Little Messenger of the Sacred Heart.*

Miss L. L. Wheeler is authorized to solicit subscriptions for this paper.



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USEFUL RECIPES.

Soak a new lamp wick in vinegar before using, allowing it to dry, and it will never smoke.

Gloves should be worn when engaged in any household work which might injure the hands. Dusting and sweeping are especially bad, as the pores become filled up and constant washing increases redness.

To make coffee cake take five cups of flower, one cup of made coffee, one cup of sugar, half cup molasses, one cup of butter, teaspoonful soda, two teaspoonfuls of cinnamon, one of cloves, raisins or currants.

The separate dress skirts which are selling in the shops these days are a blessing to the economical woman. One skirt and many shirt waists, a vest or two and a frilled front may develop costumes enough for a summer wardrobe.

The custom of writing "Present," "Addressed," "Kindness of" and "Favored by" on letters sent by private messenger is said to be going rapidly out of fashion. The name of the person, the street and number, are all that is now usually written.

To make Scotch shortbreads, rub together two pounds of flour, one pound of butter and six ounces of sugar. Make into square cakes half an inch thick, pinch edges, place on tins so that they will touch each other at the edges and bake in a moderate oven.

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Both cucumbers and squash may be fried as a variety in their serving. They should be pared and sliced lengthwise, and dusted with salt and pepper. Each piece should then be carefully dipped in beaten egg, then crumbs, and fried in hot fat—not deep fat, but just enough to cover well the bottom of the pan. Serve hot with tomato catsnp.

GRAINS OF GOLD.

We are martyrs of our own faults.

Time is the rider that breaks youth.

A rogue is a roundabout fool.

No man despises praise who has not lost his claim to it.

If you have a good impulse, act upon it before it leaves you.

Rank and riches are chains of gold, but still chains.

The man who loses his temper loses his mind.

The wise and active conquer difficulties by daring to attempt them.

Many of our cares are but a morbid way of looking at our privileges.

Pain is one of Nature's teachers whose lessons we cannot afford to dispense with.

HIS FATHER'S MISFORTUNE.

Old Lady (to small boy)—"Aren't you afraid of catching cold, little boy, going about in your bare feet?"

Small Boy—"I never wear shoes, 'cept in cold wedder."

Old Lady—"Why not? Can't you get them?"

Small Boy—"No'm. Me fadder is a shoemaker."

PREJUDICES.

Prejudices, put to flight
Like the darkness of the night,
Leave things in their proper light.
Use thy reason, then, and be
From all prejudices free.

A marble-cutter recently received, from a German, an order for a tombstone with the following epitaph: "My vife Susum is ded; if she'd had life till next Friday she'd been ded shust two weeks. As a tree falls so mush she stand."

Sign your name and address when you send communications to this Paper, as we do not pay any attention to them unless you do.

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Childrens' Page

A LESSON IN NUMBERS.

I have a little lesson
In numbers every day
And, if you like, I'll tell you
The kind I have to say—
I call them play.

There was a little pigeon,
And when he said "Coo-coo!"
Another little pigeon
Close beside him flew—
Then there were TWO.

Two pretty ships were sailing
As grandly as could be;
And "Ship ahoy!" another
Sailed out upon the sea—
Then there were THREE.

I had a pretty rosebush,
That grew beside my door;
Three roses bloomed upon it,
And soon there came one more,
Then there were FOUR.

Four bees a-gathering honey—
The busiest things alive;
And soon there came another
From out the crowded hive.
Then there were FIVE.

These last were rather hard ones—
The roses and the bees;
But my mamma says, "Numbers
Get harder by degrees"
Harder than these!

THE SENTINEL CROW.

"Mamma," said little Ernest Brooks, who was standing by an open window, overlooking a number of fields in which the young corn was beginning to show itself. "Mamma, I wonder why that rook sits so still on the very top of the highest tree in the row; I have watched it ever so long, and it has not moved. Why does it not go down into the field where the others are?"

"Where is it, Ernest?" asked his mother. "Oh, I see it now. It is a sentinel."

"A sentinel, mamma, what is that?"

"It is keeping a lookout, so that no enemy may approach the others. If any one came in sight it would call to those in the field, and then they would fly away before any harm could befall them."

"But, mamma, rooks cannot talk, so how can it tell the others?"

"They do not talk as we do, Ernest, but they understand each other perfectly well."

"Oh! look there," cried Ernest at that moment, "the rooks are flying away in such a hurry. Do you think the sentinel told them to go?"

"I cannot tell," answered Mrs. Brooks; "but very likely it did. Yes, now I can see the cause of their flight."

"There is a man coming across the further field, with his gun in his hand; perhaps if it had not been for the sentinel, he could have shot some of the other rooks. The one you noticed on the top of the tree gave a warning note, and away they flew as you saw."

"Now," said the little boy, "the man with the gun has gone past, and the rooks are coming to the fields again."

Soon after this, Mrs. Brooks told Ernest to sit down beside her, as she wanted to tell him something, and when he had taken his seat, his mother said:

"Do you know that everyone has a sentinel, Ernest? Papa and mamma, and you, my boy, and little sister and everyone else."

"But mamma, where are they? inquired Ernest, looking around.

"Oh, you cannot see your sentinel, but you can feel it," replied Mrs. Brooks. "I think you felt it this morning. I hope you did."

"I do not know what you mean, mamma," returned Ernest.

"When you were angry with your little sister, what did you feel?"

"I felt sorry afterwards," said Ernest.

"Yes! and it was your sentinel conscience that made you feel so. God has placed a conscience in your heart, and that is what is called your sentinel. It was that that called you and told you that anger was trying to take you prisoner, but you did not listen to its voice; and then, afterwards, it upbraided you for not doing so."

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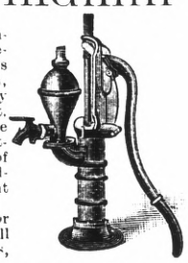

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CALENDAR.

AUGUST, 1895.

(Almanac and Calendar of the Apostleship of Prayer.)

1. Thursday. St. Peter's Chains. Seven Machabees.
Devotion to See of Peter.
2. Friday. First Friday—St. Alphonsus Liguori, Bp. D. F. (Redemptorists, 1748).
Pray for bad Catholics.
3. Saturday. Finding of Saint Stephen's Body, (415).
Pray for persecutors.
4. **Sunday. 9th after Pentecost.** St. Dominic, F. (Dominicans, 1221).
Devotion to Holy Rosary.
5. Monday. Our Lady of the Snow (366).
Filial trust in Mary.
6. Tuesday. The Transfiguration of our Lord.
Renewal of spirit.
7. Wednesday. St. Cajetan, F. (Theatines, 1547). St. Dolatus, Bp. M. (362).
Pray for doubters.
8. Thursday. SS. Cyriacus, Largus and Smaragdus, MM. (303) B Peter Faber, (S. J., 1546).
Devotion to Angels
9. Friday. Saint Romanus, M. (Soldier, 253).
Christian courage.
10. Saturday. St. Lawrence, M. (Deacon, 259).
Suffer for Christ.
11. **Sunday. 10th after Pentecost.** St. Philomena, V. M. (300).
Confidence in Saints.
12. Monday. St. Clara, V. F. (Poor Clares, 1257).
Love of purity.
13. Tuesday. St. John Berchmans (S. J., Patron of Altar Boys, 1621).
Pray for Altar Boys
14. Wednesday. ✠ Vigil St. Eusebius, (298).
Spirit of penance.
15. Thursday. (Of precept). **Assumption of the Blessed Virgin.**
Rejoice at Mary's joy.
16. Friday. St. Hyacinth (O, P., 1257). St. Roch (1327).
Pray for the afflicted.
17. Saturday. Octave of St Lawrence. SS. Liberatus and Companions, MM. (483).
Forgetfulness of self.
18. **Sunday. 11th after Pentecost.** St. Joachim, Father of the Blessed Virgin.
Zeal for Mary's glory.
19. Monday. St Helen, (Empress, 328).
Love of the Cross.
20. Tuesday. St. Bernard, Ab. D. (1153).
Love for Mary.
21. Wednesday. St. Jane Frances de Chantal. F. (Visitation Nuns, 1641).
Pray for nuns.
22. Thursday. Octave of the Assumption B.V.M. SS. Timothy and Comp. MM. (180).
Despise human respect.
23. Friday. St. Philip Benizi (Servite, 1258).
Love of peace.
24. Saturday. St. Bartholomew, Ap. (71).
Virtue of patience.
25. **Sunday. 12th after Pentecost.** Most Pure Heart of Mary. St. Louis (King, 1270).
Love of purity.
26. Monday. St. Zephyrinus, P. M. (218).
Respect for priesthood.
27. Tuesday. St. Joseph Calasanctius, F. (Pius Schools, 1640).
Pray for children.
28. Wednesday. St. Augustine, Bp. D. (430).
Pray for Bishops.
29. Thursday. The Beheading of St. John Baptist. St. Sabin, W. M. (119).
Avoid occasions of sin.
30. Friday. St. Rose of Lima, V. (O. S. D., 1617).
Pray for America.
31. Saturday. St. Raymund Nonnatus (O. M., 1240).
Pray for captives.

Explanation: The number after a Saint's name is for the year A. D. Bold-faced type denotes Holydays of Obligation.

Abbreviations: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.-Doctor. O. P.—Dominican, O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V—Virgin; F.—Founder; O.S.D.—Dominican Nun; S.J.—Jesuit; C. P.—Passionist.

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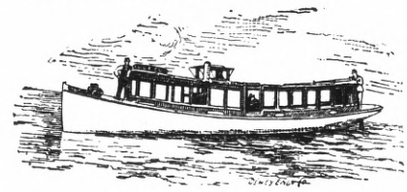

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Rev. P. Brady, Pastor. Masses on Sundays at 8 and 10:30 a. m., Vespers at 7:30 p. m. Sunday School after 8 o'clock Mass. Mass on week days at 6:30 a. m.

St. Agnes' Church.

Location, Page St. and Masonic Ave. Rev. Wm. Kirby, Rector. Residence 1703 Page street.

Mass on week days at 7:30 a. m. Masses on Sundays at 7:30 and 9:30 a. m. Sunday-school after 9:30 Mass. Rosary and Benediction at 7:30 p. m.

St. Rose's Church.

Location, Brannan street near Fourth, Rev. D. F. Nugent, Rector. Masses at 7, 8, 9 and 10:30 a m. Vespers at 7:30 p. m.

St. Mary's Cathedral.

Location, n. w. cor. Van Ness Ave and O'Farrell street. Most Rev. P. W. Riordan, Archbishop; Very Rev. J. J. Prendergast, Vicar General; Rev. P. C. Yorke, Chancellor.

Masses on Sundays and Holydays at 6, 7, 8, 9, 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 6 and 7 a. m.

St. Mary's Church.

Location, corner California and Dupont streets. The Paulist Fathers. Masses on Sundays and Holy Days at 6:30 a m. 7:30 a. m., 9 a. m. and 11 a. m. (Low Mass) with sermon. Vespers with sermon at 7:45 p. m. on Sundays. A five-minute sermon is preached at the three early Masses. Sunday-school is held after the 9 o'clock Mass. High or Solemn Mass is sung at 11 a. m. on Great Feasts. On week days Mass is said at 6:30 a. m. and 7 a. m. During Lent Masses are said on week days at 7 a. m. and 8 a. m. On the first Friday of the month Mass is said for the League of the Sacred Heart at 7 a. m. and there is also a devotional service with Benediction at 7:45 p. m. Confessions are heard on Saturdays, the Eves of Holy Days, on Thursdays before the first Friday of the month from 3 p. m. to 6 p. m. and from 7:15 p. m. until 10 p. m., every morning before each Mass, and by request at any time.

St. Anthony's Church.

Location, Army and Shotwell streets. The Franciscan Fathers. Masses on Sundays at 8 and 10:30 a. m. Week days at 8 a. m. Vespers, 7:30 p. m.

St. Bridget's Church.

Location, Van Ness Ave and Broadway street. Rev John Cottle, Rector.

Masses on Sundays at 6:30, 8, 8:45, 9:30 and 11 a m. Vespers, 7:30 p m., week day Masses, 6, 7 and 7:30 a m

St. Dominic's Church.

Location, cor. Bush and Steiener streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8:30, 9:30 and 10:30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7:30 p. m. with sermon and benediction. Sermon and benediction at 7:30 p. m. Masses on week days at 6, 6:30, 7 and 8 a. m.

St. Peter's Church.

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 7, 9, 10:30, a. m. on Sundays. On Holydays at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a.m. in the church on Holydays for children.

St. Ignatius Church.

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5 30, 6.30, 7.30, 8.30, 9.30 and 10.30 a. m. Rosary at 7.15 p. m. Vespers, 7.30 p. m. Sermon and Benediction at 8 p.m. Masses on week days at 5, 5.45, 6.30, 7.15 and 8 a. m.; Rosary and other Devotional Exercises at 7.30 p. m. Gentlemens' Sodality at 7.30 a. m., Father Pinasco, S. J., Director. Ladies' Sodality at 7.30 o'clock a. m. on 3rd Sunday of month, Father Maraschi, S. J., Director. Boys' Sodality 8.30 a. m., Father Hickey, S. J., Director. Confessions heard at all times; in Sodality Chapel, Hayes St. entrance, for men and boys.

St. Paul's Church.

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8.30, 9.30 and 10.30 a. m. Vespers, 7.30 p.m. Mass on week days, 7 a.m.

St. Boniface's Church (German).

Location, Golden Gate Avenue bet Jones and Leavenworth streets. Conducted by the Franciscan Fathers.

Masses on Sundays at 6, 7, 8 9 and 10:30 a. m. Vespers 7:30 p. m. Week days 5:30 7, 8. Holydays, 5:30, 7, 8, 9 and 10 a. m.

St. Teresa's Church.

Location, Tennessee street, bet. Butte and Solano, Potrero. Rev. P. O'Connell, Pastor. Masses on Sundays at 7 and 10 a. m. Vespers at 7.30 p. m.

Holy Cross Church.

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8:30, 9:30 and 10:30 a. m. Vespers at 7:30 p. m. Masses on week days at 7.30 a. m.

St. Brendan's Church.

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7.30, 9 and 10.30 a. m. Vespers at 7.30 p. m. Sunday School at 9.30 a. m.

Yglesia de Nuestra Senora de Guadalupe.

Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandreu, Pastor. Residence, 908 Broadway street

Masses on Sundays at 7, 9 and 10.30 a. m. Vespers, 7.30 p. m. Masses on week days at 6 and 7 a. m.

Star of the Sea Church.

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

St. Joseph's Church.

Location, corner Tenth and Howard streets. Rev. P. Scanlan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10.30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7.30 p. m. Masses on week days at 6 30 and 7.30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

Business hours, 9 to 10 a. m. and 7 to 8.30 p. m.

St. Patrick's Church.

Location, Mission street bet. 3d and 4th Rev. P. Grey, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10.30 a. m Vespers at 7.30 p. m. Masses on week days at 6.30, 7 and 7.30 a. m. Confessions on Saturdays and eve of festivals from 3 to 6 and 7 to 10 p m., also on week days after Masses.

Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8.30 p. m.

St. Francis' Church.

Location, cor. Vallejo and Montgomery Ave. Rev. J. Conlan, Pastor. Sunday Masses—7, 8.45, 9.30 and 11 a. m. (The mass at 9.30 being the Children's Mass. Vespers, Sermon and Benediction Sunday evening 7.30 p. m. Daily Mass—7.30 a. m.

St. James' Church.

Location, Twenty-Third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—7, 9 and 10:30 a. m. Sundays; 7 a. m. daily. Childrens' Mass, 9 o'clock Sundays. Vespers and Benediction, 7.30 p. m.

Sts. Pietro e Paolo Church.

Location, Filbert and Dupont streets Rev. Raphael de Carolis, Pastor.

Masses on Sundays at 7, 9, 10 30 a.m.

All Hallows' Church.

Location, e. s. Susquehana street, near Railroad avenue, South San Francisco. Rev. P. Foley, Pastor.

Masses on Sundays at 7.30 and 10 a. m., and on week days at 7.30 a. m. Vespers at 7.30 p. m.

St. Charles Borromeo's Church.

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6.30, 7.30, 9 and 10.30 a. m. Vespers at 7.30 p. m. Sunday School after 9 o'clock Mass.

Sacred Heart Church.

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

Sunday Services and Holydays—Masses at 7, 8, 9, 10.30 a. m. Vespers at 7.30 p. m. Mass on week days at 7 a. m.

Mission Dolores Church.

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street,

Masses on Sundays and Holydays at 6, 8, 9 and 10.30 a. m. Vespers at 7.30 p.m.

Notre Dame des Victoires (French).

Location, Bush street near Stockton. In charge of the Marist Fathers.

Masses on Sundays at 6.30, 7:30, 9, 10:30 a.m. Vespers at 7:30 p. m. Masses on week days at 7, 7:30 and 8 a. m.

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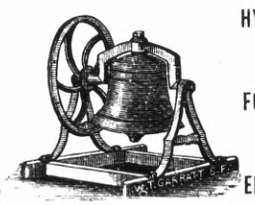

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